2:Newcomb E-4, 5 (1951-1952) 1956
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428 "belonged to" the "individual" hunting territory.[117] The lineage, clan,
423 and phratry are discussed in the next chapter. There is nothing incompatible in the existence of maternal lineages (or clans) and male-used hunting territories.

Material Culture

361 Villages.— There is little information concerning the villages and
621 general settlement pattern of the early historic Delawares. Villages, or perhaps they might better be termed hamlets, were situated in bottom lands near the gardens or along the shores of bays.[118] These dispersed settlements were not palisaded.[119] Eighteenth-century and later information seems to reflect the original condition in that these settlements had no regular plan or arrangement, and that houses were not built close together.[120] There is no information concerning the length of time these villages were inhabited. If their garden plots were fertilized, residence in the villages may have been relatively permanent, but the fertilizer issue is in doubt. By the eighteenth century, after extensive
364 migrations, villages were occupied until it became "troublesome to secure wood for fuel" and, implicitly, until they became overburdened with filth.[121] The Evelin paper of 1648 described twenty-three communities in New Jersey, ranging in population from fourteen to six hundred persons.[122] Lindestrom noted community size as "several hundred men strong, under each chief, counting women and children, some being stronger, some weaker."[123]

342 Dwellings.— There seems to have been some diversity in the type of
171 dwellings of the early seventeenth-century Delawares. A circular wigwam and a long house identical with the Iroquoian type have been described, although the latter seems to represent a late prehistoric diffusion. De Laet and Van der Donck depicted Delawares using a circular bark dwelling with vaulted ceiling.[124] In another place De Laet stated that the dwelling was oven-shaped, but large enough for several related families.[125] Penn and Pastorius also alluded to this style of dwelling, whereas Holm and Lindestrom mentioned what seems to be the Iroquoian long house.[126] Zeisberger in the eighteenth century distinguished between house types of the Iroquois and the Delawares, describing a "rounded, arched roof" for the Iroquois and a "high-pitched, peaked roof" for the Delawares.[127] Harrington in 1913 characterized the house type current a few years previously as being similar to the Iroquois type.[128] The evidence, then, is not conclusive, but it seems probable

[117] Wallace, 1947, p. 18.
[118] Zeisberger, 1910, p. 87; Wallace, 1947, p. 18.
[119] Lindestrom, 1925, p. 241.
[120] Zeisberger, 1910, p. 87; O. A., J. T.
[121] Zeisberger, 1910, p. 87.
[122] Smith, 1877, p. 11.
[123] Lindestrom, 1925, p. 170.
[124] De Laet, 1909, p. 57; Van der Donck, 1909, p. 302.
[125] De Laet, 1909, p. 57.
[126] Penn, 1912, p. 232; Pastorius, 1912, p. 425; Holm, 1834, p. 123; Lindestrom, 1925, p. 211.
[127] Zeisberger, 1910, pp. 17-18.
[128] Harrington, 1913, pp. 217-18.

2:Newcomb E-4, 5 (1951-1952) 1956
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The clans seem to have been territorial units of a loose sort. The family hunting territories were grouped together (See Chap. II) into larger "communal territories." These larger geographical units should probably be equated with the clans. The numerous small settlements were probably inhabited by subdivisions of the clans, either maternal lineages or extended families. It is possible that several different clan units, or subunits, inhabited these settlements, but it seems more likely, on the basis of their size, that this was not so. Men probably sought wives in nearby villages. If this was true, or if there was village endogamy because several clans occupied one village, then men could continue to hunt in their maternally inherited hunting territories. Even if this was not so, it seems entirely possible that in a relatively short space of time men could become well enough acquainted with a wife's hunting territory to be able to hunt there effectively.

Matrilineally related women communally tilled their outlying garden plots. In addition to co-operation in subsistence activities and mutual aid in general, clan members "were theoretically supposed to avenge the death of one of their number, or, in case of a kinsman's forfeiting his right to live through the murder of a member of another lineage, to buy back his life by the payment of blood money."[130] The leading matron of the clan was termed "chiefmaker,"[131] since it was she who could remove and appoint, within the rules of inheritance, the clan chief or sachem. Clans were not totemic, but were named for some "peculiarity of their ancestors or from some locality once frequented by them."[132] L.H. Morgan, the first investigator to list them, said that each clan was "composed of twelve subgentes, each having some of the attributes of a gens."[133] Morgan's "subgentes" are herein reproduced:[134]

1. Wolf. Took'-seat

1. Mă-an'-greet, Big Feet
2. Wee-sow-het'-ko, Yellow Tree
3. Pă-sa-kun-ă'-mon, Pulling Corn
4. We-yar-nih'-kă-to, Care Enterer
5. Toosh-war-ka'-ma, Across the River
6. O-lum'-a-ne, Vermilion
7. Pun-ar'-you, Dog standing by Fireside
8. Kwin-eek'cha, Long Body
9. Moon-har-tar'ne, Digging
10. Non-har'-min, Pulling up Stream
11. Long-ush-har-kar'-to, Brush Log
12. Maw-soo-toh', Bringing Along

2. Turtle. Poke-koo-un'go

1. O-ka-ho'-ki, Ruler
2. Ta-ko-ong'-o-to, High Bank Shore
3. See-har-ong'-o-to, Drawing down Hill
4. Ole-har-kar-me'kar-to, Elector
5. Mă-har-o-luk'-ti, Brave
6. Toosh-ki-pa-kwis-i, Green Leaves
7. Tung-ul-ung'-si, Smallest Turtle
8. We-lun-ŭng-sil, Little Turtle
9. Lee-kwin-ă-i', Snapping Turtle
10. Kwis-aese-kees'-to, Deer

The two remaining subgentes are extinct.

3. Turkey. Pul-la'-ook

1. Mo-har-ă'-lă, Big Bird
7. Tong-o-nă'-o-to, Drift Log

[130] Wallace, 1949, p. 8
[131] *Ibid.*
[132] Harrington, 1913, p. 210.
[133] Morgan, 1877, p. 171.
[134] *Ibid.*, p. 172.

painted a different color on each side, were thrown up and caught, the goal being to get as many of a particular color as possible; and another in which an object was hidden under one of several moccasins and the players attempted to guess which one it was under (Denny, p.265; Brinton, 1888, p.40; Loskiel, p.105). The vigorous dances engaged in by the Delaware were also noted although no early writer mentions (as Zeisberger, writing in the eighteenth century does) that dances were held most evenings that the men were not out hunting (Penn, p.38; Zeisberger, 1870, p.90). Later writers all agree that the Delaware were a sociable people given to frequent visiting and communal games and dances (Zeisberger, 1870, p.87; Heckewelder, 1881, pp.101-3 and 149).

This may be the most suitable place to mention the dogs kept by the Delaware since it seems most likely that they were kept merely as pets. Their remains have not been found in great abundance and in most cases where they were found they appear to have been deliberately buried. There is only one instance where there is some question whether the animal had been used as a sacrifice (Skinner, 1915, p.48; Heye, p.59).

At the time of contact, the Lenape were living in villages composed of several groups of families in the summer and hunting in single family groups in winter. The associations of families constituted bands, the names of which generally had some reference to the territory which they occupied.[10] In the eighteenth century Heckewelder reported a double division of the tribe into three sub-tribes, called Unami, Unalachtigo and Munsee, and into three genealogical "totems" which I will call phratries. The phratries were named Turtle, Turkey and Wolf, and Heckewelder equated them with the sub-tribes. He believed that the divisions had existed in the contact period also (Heckewelder, 1881, pp.51-2). Morgan, in the late nineteenth century, found that the Munsee, who are generally called the "Wolf Tribe", actually had members belonging to all three phratries, and Harrington found the same situation in the twentieth century (Morgan, 1912, p.177; Harrington, 1913, p.209). The Munsee had a tradition, however, that the three phratries formerly occupied separate villages.

Both Harrington and Morgan found the modern Delaware phratries divided into matrilineal clans, the names of which were not totemic (Harrington, p.210; Morgan, 1912, p.177). The only evidence of totemic beliefs is a vague association between the turtle phratry and the mythical turtle in the creation myth and, of course, the phratry names themselves. The only evidence for the regulation of marriage by any social unit is found in Zeisberger who says that no Indian will marry within his own tribe as he considers himself too closely related to the other individuals in it. But his use of the word "tribe" is not clear so that the problem of which

+ = element present
− = element denied
(+) or (−) = source ambiguous
• = informant could not or would not say
§ = some, sometimes, or several
† or * = see Ethnographic Notes, pp. 79-137 for additional information

	Williams	Van der Donck	Lindeström	Zeisberger	Heckewelder	Johnston	Pipe	Chippe	J. W.	W. T.	E. R.	W. L.
						342						
						756						
						55						
						761						
						538						
						576						
						969						
						191						
						574						
						858						
						595						
Medicine—Continued												
52. Perform surgical operation				(−)				−	−	−	−	−
53. Unite profession with priesthood	(+)		(+)			−		−	−	−	−	−
54. Always use juggling tricks †	+	§	§	§	§	−		−	§		§	§
55. Beat on own breast	+		(+)		+	+			+	+	+	+
56. Blow in hands	+		(+)		±	+			+	−	+	+
57. Make rumbling noise	+		+	+		+			+	+	+	+
58. Blow on patient	+		+	+	+	+			+	+	+	+
59. Rub the part affected						+			+	+	+	+
60. Have effect on patient's confidence						+			+	+	+	+
General Manners and Customs												
61. Eat human flesh			*(−)	−	−	−	•	−	−	−	−	−
62. Shake hands on meeting; inquire about health and express gladness to see	(±)			+	+	+	+	+	+	+	+	+
64. Great respect paid age or rank				+	+	+	+	+	+	+	+	+
65. Visit one another for purpose of conversation	+			+	+	+	+	+	+	+	+	+
66. Regular parties at which they entertain				+		+	•	•	+	+	+	+
67. Practice of telling stories				+		+	+	•	+	+	+	+
68. In winter and at night only						+	•	•	+	+	+	*+
69. Use words equivalent to swearing		−		−		+	−	−	−	−	−	−
70. Exhibit strong feelings of love, friendship and affection to same sex					+	+	+	+	+	+	+	+•
71. to opposite sex						+	−	+	+	−	+	+•
72. common to try to suppress to same sex						+	−	+	+	−	−	•
73. common to try to suppress to opposite sex						+	+	+	+	−	−	
74. Matter of pride to suppress feelings or excitement, especially fear and shame				+		+	•	+	+	(+)	+	+
75. On return home men treat wives with indifference					+	+	+	•	−	+	−	+
76. On return home men treat children with indifference					−	−	•	•	−	−	−	−
77. Powers of recollection strong			+		+	+	•	+	+	+	+	+
78. Any peculiarities in encampments (except war) or building of huts that distinguish from others				+		*+	•	•	•	+	*+	+

| | | |

9: Kinietz E-4, 5 (1938) 1946
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his successor but the council had to approve his choice (226). 643
Captain Chipps said that the council determined the successor when the chief died, by which he probably meant when he died without naming a successor. On the other hand, he said that all the tribes elected the chief for the others, excluding from the election the tribe for whom the election was held. It may be conjectured that by this he referred to the installation rather than the election of the chief, for such a procedure is out of line with the other accounts of the same period and even the rest of Chipps's own account. Zeisberger's account for the previous period also used the term election for a ceremony described as an installation. Some of the comments of Captain Chipps and Zeisberger also suggest the possibility that it was only the elevation of an ordinary chief to the head chieftainship of one division that was done by the other divisions or tribes (224). This is most likely the true explanation and its acceptance would explain some of the seeming contradictions in the accounts of these two writers. The modern Delaware have no knowledge of the custom, and since in recent years only one chief has been elected for all divisions, there could be no installation by the chiefs of two divisions for the other one.

Two other changes in the fourth period are significant and 643
indicate the almost complete breakdown of the old political 177
organization after continued white contact. These are the non-inheritance of chieftainship and the full participation of the people in the election (216-19, 221).

A reconstruction of the old system would be something very 621
close to the following. The three divisions of the Delaware, 614
Turtle, Wolf, and Turkey, were more or less separated from one another in place of residence and perhaps originally developed from such separation. Even into the nineteenth century certain towns were known as Turtle or Wolf towns. Each of these divisions was subdivided into twelve gentes or subgentes. These were undoubtedly exogamous, and possibly the divisions were also. Chieftainship in the subgentes or in the villages was hereditary in the extended family. Descent was matrilineal; hence, a chief was not succeeded by his son but by a brother, by

9: Kinietz E-4, 5 (1938) 1946
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621 a nephew, his sister's son, or sister's daughter's son. The se-
614 lection of a successor might be made by an incumbent with the approval of the people. Each of the three divisions had a chief who was chosen by a general council of chiefs and wisemen, possibly with the exclusion of the tribal chiefs and wisemen of the division involved. The installation of the tribal chief was conducted by the head chiefs of the other two divisions.

643 The various sources and informants were unanimous in saying that there was a boundary between the authority of the civil chief and that of the war chief (232). The superiority of the civil chief in peace time was also affirmed by all (233). The reversal of the relative power of each in war was likewise maintained without dissent (234). Power received through visions
[781] was a prerequisite to the office of war chief (237). Captain Pipe's account made no mention of vision power, but his statement of an election similar to that of a civil chief did not preclude this requirement. W. L. stated that a man must have received power through a vision to become eligible for election as a war chief.

623 The existence of a body of wisemen or counselors was reported in every period (238). These men were chosen by the people, according to the information from the third and fourth periods (240). The accounts of the earlier periods did not touch upon this matter. The council or body of wisemen was reported throughout all periods to consider all matters of importance to the tribe (241). The functions of the council were evidently considerable; although called only by the chief, their decision after due deliberation determined the course of action of the chief (238). Women had no voice in council and were only admitted at certain times (243).

Justice

681 According to the idealistic retrospect of W. T., originally, when the Delaware had things their own way, there was no theft, murder, rape, adultery, or any other crime or misdemeanor and hence no punishments or ways of handling such matters were
000 necessary. Since debts were not discussed in detail in the first

10: Speck E-4, 5 (ca. 1925) 1931
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615 621

THE SOCIAL GROUPS IN THE CEREMONY.—In the text frequent reference is made to the three group-subdivisions of the tribe. Inasmuch as no satisfactory conclusions have yet been reached in the classification of the subdivisions of Delaware social organization, I have been obliged to refer to the groupings under captions serviceable for present needs in our discussion of the Big House ceremony. My use of classifying terms for the groups is accordingly not to be considered as definitive. The social grouping that stands out with great prominence in the ceremonial organization of the tribe is the three-fold division of the people into zoonymic septs namely, the Pəlɛ̃, the Pukowa'ŋgo, and Tu'kʷsi·t. These having been translated by other writers as Turkey, Tortoise, and Wolf "clans" respectively, although Harrington, who uses these terms, has realized the difficulty of classifying Delaware society, and after sounding a note of caution has adopted the designation of "phratry" or totemic group as applicable to them. The concepts of association between the human members of these groups and the animals whose classification they bear are far from being clear at present. One point of importance to be brought out, however, is that the translations given above do not properly represent the meanings the terms are intended to convey. The terms in question are generic not specific; Pəlɛ̃, denoting any bird classified as belonging to the fowls or scratchers; Pukowa'ŋgo denoting the reptilians of the group testudinata (the term having the literal meaning of "sticky heels," derived from the habit of slowly lifting the foot when walking, characteristic of the turtles) and Tu'kʷsi·t, "round foot," denoting the quadrupeds. In the basis of this classification of mankind a religious rather than social symbolism may be detected. The term in Delaware denoting these divisions is la'ke'i·n, "manner of doing." These groups are not exogamous. Descent is through the mother. In ceremonial rites they each enjoy special privileges, have allotted duties to perform, segregated places of seating, the animal emblem as a name signature in common, and their own chiefs and council of three. Throughout the account of the ceremony reference will be made to these groups under their native designations.

614 621

Concerning the other groupings of Delaware society, upon which Harrington has published some discussion, there is no pressing reason for treatment at present from the point of view of the annual ceremony. In all, Harrington lists eighteen of these and refers to them as "clans" composing his "phratries."[1] Their names are not totemic. Since they do not function as social units in the ceremony to which we are giving attention they need not be treated further.

[1] Harrington I, pp. 81-82, 109; II, pp. 209-11. L. H. Morgan (Ancient Society, N. Y. 1877, pp. 171-3), using first hand Delaware sources in Kansas, first founded this classification.

[1] Harrington II, pp. 210-11. His group nomenclature follows that of Morgan (op. cit., p. 172).

10: Speck E-4, 5 (ca. 1925) 1931
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We may dismiss for the present, the problem of their origin after giving the opinion of our informant, with which Harrington coincides, that they were local groups, district populations in an older habitat, which had accumulated the characteristic of sib groupings with maternal descent and exogany. Heckewelder,[1] over a century ago, who knew the Delawares so well, had sound reasons for his opinion on the character of the triple "totemic" groupings as being geographical divisions, originally tribal subdivisions. These, he continues to say in his discussion, again developed local sub-groupings that took name from localities, the eighteen so-called "clans" of Morgan and Harrington. The Delaware designation for these groups is wihil-a'i·n, "name or title."

EXPLANATION OF CHARACTERS USED IN THE TEXT

In general conformity with the suggestions of the committee on the transcription of Indian languages, I have employed the following characters in the transcription of the text. Occasional variation in the spelling of native terms will be found in the narrative, due to variability of pronunciation by the informant. This it has been thought wiser to retain until a more detailed study of sounds and phonetic laws can be made.

The Oklahoma dialect does not abound in the voiceless final vowels and syllables which, according to Sapir,[2] characterize the dialect spoken by the Delawares of the Grand River reserve in Ontario.

There is no indication whatever in Delaware of an *r*, or *th* (*θ*) recorded by Brinton for instance, (in Lenape Dictionary), as in Munsee and Mahikan, and by Campanius (1645-96).[3]

p, *b* bilabials, occasionally intermediate when preceding the dark vowels, *a*, *o*, *u*.

p, a true, slightly aspirated, surd

m bilabial similar to English *m*.

t surd, as *t* in English ten.

d intermediate alveolar sonant between surd and sonant quality.

t' a pure slightly aspirated surd.

s surd, sibilant, corresponding to English *s* when followed or preceded by *i*, otherwise with slightly deflected tongue tip bringing it closer to *θ*, *(th)* with which it corresponds in Munsee.

n alveolar, not differing from English *n*.

ŋ post-palatal, corresponding to English *ng* in king.

k somewhat intermediate surd stop, medial palatal similar to English *k* in look. Often not distinguishable from *g*.

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[1] Heckewelder, op. cit., pp. 51-53, 250.

[2] E. Sapir, Geol. Survey of Canada, Summary Report, 1912, p. 6.

[3] The supposed change from *r* to *l* in later Delaware is discussed by Heckewelder, Trans. Amer. Philos. Soc. IV, 1834, pp. 351-96.